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Athanasian Creed.

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NOTES

ON THE

ATHANASIAN CREED.

BY THE

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“Is there in that Confession of Faith anything which doth not at all times edify and instruct the faithful hearer?”—*Hooker*.

“The Psalm that gathers in one glorious lay
All chants that e’er from heaven to earth found
way:

Majestic march ! as meet to guide and time
Man’s wandering path in life’s ungenial clime,
As Aaron’s trump for the dread Ark’s array.
Creed of the Saints, and Anthem of the Blest,
And calm-breathed warning of the kindest love
That ever heaved a wakeful mother’s breast,
(True love is bold, and gravely dares reprove,)
Who knows but myriads owe their endless rest
To thy recalling, tempted else to rove?”—*Keble*.

“Athanasius’ Creed . . . ought thoroughly to be received and believed ; for it may be proved by most certain warrants of Holy Scripture.”—*Article VIII*.

THE ATHANASIAN CREED.

THE Creed which Article VIII. calls ATHANASIUS' CREED, and which is entitled in the rubric directing its use THE CONFESSION OF OUR CHRISTIAN FAITH, COMMONLY CALLED THE CREED OF SAINT ATHANASIUS, is thus connected with the great saint and doctor of the Church who was Bishop of Alexandria from A.D. 326 to 373.

The title, however, is not to be understood as attributing the authorship to Athanasius himself: it contains references to heresies posterior to the time of Athanasius; it is evident also from its structure that it was originally written in Latin, whereas Athanasius wrote in Greek; and we may regard it as certain that the Creed was set forth under his name only because it stated, with more explicitness and fulness than the earlier Creeds, those great doctrines of which Athanasius

was the champion, and which he maintained in opposition to Arius at the Council of Nicæa, A.D. 325.

The date and authorship of the Creed have formed the subject of much controversy amongst scholars. Waterland, a learned divine of our Church at the beginning of the last century, after carefully investigating the whole matter, was led to conclude that "the Creed was in all probability composed in Gaul, some time between the year 426 and the year 430;" and to ascribe the authorship to "Hilary, Bishop of Arles, a celebrated man of that time, and of chief repute in the Gallican Church." The arguments in support of this conclusion will be found clearly set forth in Bishop Harold Browne's *Exposition of the Articles*, pp. 221—224. Subsequent writers have, however, questioned the validity of some of the evidence on which Waterland's judgment was formed, and are disposed to assign to the Creed a much later date.

Before the Reformation the Creed was daily read in our Church. An English version of it is found in Bishop Hilsey's *Primer*, a manual of instruction and devotion drawn up in 1539; and reference will be found in the notes to a later English version (1542), which is printed

at length in Professor Swainson's Letter to the Dean of Chichester on the Athanasian Creed. The First Prayer Book of Edward VI. (1549) limited the use of the Creed to the six Great Festivals—Christmas, Epiphany, Easter Day, Ascension Day, Pentecost, and Trinity Sunday; in A.D. 1552, it was appointed to be used on seven other days, thus bringing the number of days on which it was to be recited to thirteen, as enjoined in our present rubric.

THE
CONFESSION OF OUR CHRISTIAN FAITH,
COMMONLY CALLED
THE CREED OF ST. ATHANASIUS.

English Version.

1. WHOSOEVER will be saved : before all things it is necessary that he hold the Catholic Faith.

2. Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly.

3. And the Catholic Faith is this :
THAT WE WORSHIP
ONE GOD IN TRINITY,
AND TRINITY IN
UNITY ;

4. Neither con-

Latin Version.

1. QUICUNQUE vult
salvus esse, ante omnia
opus est ut teneat
Catholicam fidem.

2. Quam nisi quis
integram inviolatam-
que servaverit, absque
dubio in æternum per-
ibit.

3. Fides autem Ca-
tholica hæc est, UT
UNUM DEUM IN TRI-
NITATE, ET TRINITA-
TEM IN UNITATE,
VENEREMUR ;

4. Neque confun-

founding the Persons : nor dividing the Substance.

5. For there is one Person of the Father, another of the Son : and another of the Holy Ghost.

6. But the Godhead of the Father, of the Son, and of the Holy Ghost, is all one : the Glory equal, the Majesty co-eternal.

7. Such as the Father is, such is the Son : and such is the Holy Ghost.

8. The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.

9. The Father incomprehensible, the Son incomprehensible: and the Holy Ghost incomprehensible.

dentes Personas, neque substantiam separantes.

5. Alia est enim persona Patris, alia Filii, alia Spiritus Sancti.

6. Sed Patris, et Filii, et Spiritus Sancti, una est Divinitas, æqualis Gloria, coæterna Majestas.

7. Qualis Pater, talis Filius, talis Spiritus Sanctus.

8. Increatus Pater, increatus Filius, increatus Spiritus Sanctus.

9. Immensus Pater, immensus Filius, immensus Spiritus Sanctus.

10. The Father eternal, the Son eternal : and the Holy Ghost eternal.

11. And yet they are not three eternal : but one eternal.

12. As also there are not three incomprehensibles, nor three uncreated : but one uncreated, and one incomprehensible.

13. So likewise the Father is Almighty, the Son Almighty : and the Holy Ghost Almighty.

14. And yet they are not three Almighty : but one Almighty.

15. So the Father is God, the Son is God : and the Holy Ghost is God.

10. *Æternus Pater, æternus Filius, æternus Spiritus Sanctus.*

11. *Et tamen non tres Æterni, sed unus Æternus.*

12. *Sicut non tres Increati, nec tres Immensi; sed unus Increatus, et unus Immensus.*

13. *Similiter omnipotens Pater, omnipotens Filius, omnipotens Spiritus Sanctus.*

14. *Et tamen non tres Omnipotentes, sed unus Omnipotens.*

15. *Ita Deus Pater, Deus Filius, Deus Spiritus Sanctus.*

16. And yet they are not three Gods : but one God.

17. So likewise the Father is Lord, the Son Lord : and the Holy Ghost Lord.

18. And yet not three Lords : but one Lord.

19. For like as we are compelled by the Christian verity : to acknowledge every Person by himself to be God and Lord ;

20. So are we forbidden by the Catholic Religion : to say, There be three Gods, or three Lords.

16. Et tamen non tres Dei, sed unus est Deus.

17. Ita Dominus Pater, Dominus Filius, Dominus Spiritus Sanctus.

18. Et tamen non tres Domini, sed unus est Dominus.

19. Quia, sicut singillatim unamquamque personam, Deum ac Dominum confiteri Christiana veritate compellimur,

20. Ita tres Deos aut Dominos dicere Catholica Religione prohibemur.

21. The Father is made of none : neither created, nor begotten.

22. The Son is of the Father alone : not

21. Pater a nullo est factus, nec creatus, nec genitus.

22. Filius a Patre solo est, non factus,

made, nor created, but begotten.

23. The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.

24. So there is one Father, not three Fathers ; one Son, not three Sons : one Holy Ghost, not three Holy Ghosts.

nec creatus, sed genitus.

23. Spiritus Sanctus a Patre et Filio, non factus, nec creatus, nec genitus, sed procedens.

24. Unus ergo Pater, non tres Patres ; unus Filius, non tres Filii ; unus Spiritus Sanctus, non tres Spiritus Sancti.

25. And in this Trinity none is afore, or after other : none is greater, or less than another ;

26. But the whole three Persons are co-eternal together : and co-equal.

27. So that in all things, as is aforesaid : the Unity in Trinity, and the Tri-

25. Et in hac Trinitate nihil prius aut posterius, nihil majus aut minus ;

26. Sed totæ tres Personæ coæternæ sibi sunt et coæquales.

27. Ita ut per omnia, sicut jam supra dictum est, et Unitas in Trinitate, et Trinitas

nity in Unity is to be worshipped.

28. He therefore that will be saved : must thus think of the Trinity.

in Unitate, veneranda sit.

28. Qui vult ergo salvus esse, ita de Trinitate sentiat.

29. Furthermore, it is necessary to everlasting salvation : that he also believe rightly THE INCARNATION OF OUR LORD JESUS CHRIST.

30. For the right Faith is, that we believe and' confess : that Our Lord Jesus Christ, the Son of God, is God and Man ;

31. God, of the Substance of the Father, begotten before the worlds : and Man, of the Substance of His Mother, born in the world ;

29. Sed necessarium est ad æternam salutem, ut INCARNATIONEM QUOQUE DOMINI NOSTRI JESU CHRISTI fideliter credat.

30. Est ergo fides recta, ut credamus, et confiteamur, quia Dominus noster Jesus Christus, Dei filius, Deus et homo est.

31. Deus est, ex substantia Patris ante sæcula genitus ; et homo est, ex substantia matris in sæculo natus ;

32. Perfect God, and perfect Man : of a reasonable soul and human flesh subsisting ;

33. Equal to the Father, as touching His Godhead : and inferior to the Father, as touching His Manhood.

34. Who although He be God and Man : yet He is not two, but one Christ ;

35. One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;

36. One altogether ; not by confusion of Substance : but by unity of Person.

37. For as the reasonable soul and flesh is one man : so God and Man is one Christ ;

32. Perfectus Deus, perfectus homo, ex anima rationali et humana carne subsistens ;

33. *Æqualis Patri secundum divinitatem, minor Patre secundum humanitatem ;*

34. Qui, licet Deus sit et homo, non duo tamen, sed unus est Christus ;

35. Unus autem, non conversione divinitatis in carnem, sed assumptione humanitatis in Deum ;

36. Unus omnino, non confusione substantiæ, sed unitate Personæ.

37. Nam, sicut anima rationalis et caro unus est homo, ita Deus et homo unus est Christus :

38. Who suffered for our salvation : descended into hell, rose again the third day from the dead.

39. He ascended into heaven, He sitteth on the right hand of the Father, God Almighty : from whence He shall come to judge the quick and the dead.

40. At whose coming all men shall rise again with their bodies : and shall give account for their own works.

41. And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

42. This is the Catholic Faith : which

38. Qui passus est pro salute nostra, descendit ad inferos, tertia die resurrexit a mortuis ;

39. Ascendit in cœlos ; sedet ad dexteram Dei Patris Omnipotentis ; inde venturus est judicare vivos et mortuos.

40. Ad cujus adventum omnes homines resurgere habent cum corporibus suis, et reddaturi sunt de factis propriis rationem.

41. Et qui bona egerunt, ibunt in vitam æternam, qui vero mala, in ignem æternum.

42. Hæc est fides Catholica, quam nisi

except a man believe
faithfully, he cannot
be saved.

Glory be to the Fa-
ther, and to the Son :
and to the Holy
Ghost ;

As it was in the
beginning, is now,
and ever shall be :
world without end.
Amen.

quis fideliter firmiter-
que crediderit, salvus
esse non poterit.

Gloria Patri, et Fi-
lio, et Spiritui Sancto ;

Sicut erat in prin-
cipio, et nunc, et sem-
per, et in sæcula sæcu-
lorum. Amen.

THE ATHANASIAN CREED;

TO BE USED INSTEAD OF THE
APOSTLES' CREED ON

Six Great Festivals:

1. CHRISTMAS DAY.
2. THE EPIPHANY.
3. EASTER DAY.
4. ASCENSION DAY.
5. WHITSUNDAY.
6. TRINITY SUNDAY.

Seven other Holy Days:

1. ST. MATTHIAS.
2. ST. JOHN BAPTIST.
3. ST. JAMES.
4. ST. BARTHOLOMEW.
5. ST. MATTHEW.
6. ST. SIMON AND ST. JUDE.
7. ST. ANDREW.

(a) The Creed is appointed to be said on the SIX GREAT FESTIVALS enumerated in the first of the above columns, because it contains the fullest statement of the great doctrines of the Christian Faith,—Our Lord's Incarnation, His Divinity, the Divinity of the Holy Ghost, the Doctrine of the Holy Trinity.

(b) The Creed is also appointed to be said on SEVEN OTHER HOLY DAYS, the selection of days being made apparently for no other reason than to provide that the Creed shall be said thirteen times a year, i.e. about once a month. Thus the Apostles' Creed is said daily, the Nicene Creed *at least* weekly, and the Athanasian Creed monthly.

I.—THE NECESSITY OF HOLDING THE CATHOLIC FAITH IN ITS INTEGRITY AND PURITY (vv. 1, 2)¹.

- | | |
|--|--|
| 1. Whosoever will be saved : before all things it is necessary that he hold the Catholic Faith. | 1. <i>Whosoever is desirous of being in a state of salvation must in the first place hold fast the Creed of the Catholic Church.</i> |
| 2. Which Faith except every one do keep whole and undefiled : without doubt he shall perish everlastingly. | 2. <i>And unless a man keep this Faith in its entirety and in its purity, he is doubtless in peril of eternal ruin.</i> |
-

1. Whosoever will be saved. The Latin is, *Quicumque vult salvus esse*; literally, "Who-soever wishes to be safe, or, in a state of salvation."

¹ At the head of the several sections the text is given on the left hand side, and a paraphrase or explanation on the right.

STATE OF SALVATION: i.e. a state in which we are *being saved*; the state into which we are admitted at our baptism; a state of safety in the present life which (if persevered in) will lead to eternal salvation. Compare Catechism, "I heartily thank our heavenly Father that He hath called me to this *state of salvation*;" and Acts ii. 47, "The Lord added to the Church daily *those that were being saved*" (R.V.): i.e. those who by their baptism, following upon a profession of belief, were placed in a *state of safety*.

Before all things. Latin, *ante omnia*; i.e. "in the first place." Our English version is ambiguous, and might be taken to mean that *right belief* is the most important thing in the Christian life. The statement of the Creed does not touch upon the relative importance of right belief and right practice, but states that **RIGHT BELIEF MUST PRECEDE RIGHT PRACTICE** in order of time. This is evident, inasmuch as right practice includes our duty towards God as well as duty towards our neighbours; and we cannot rightly fulfil our duty towards God ("believe in Him, fear Him, and love Him") without a right faith in that which He has made known to us concerning Himself, and His relations to us

as our Creator, Redeemer, and Sanctifier. See Heb. xi. 6, "Without *faith* it is impossible to please Him, for he that cometh to God must *believe* that He is;" and Acts xvi. 30, "What must I do to be saved? . . . *Believe* on the Lord Jesus Christ, and thou shalt be saved." Cf. Article XII., "Good works are the fruits of faith."

The Catholic Faith: i.e. THE CREED OF THE CATHOLIC CHURCH; the sum of doctrines which have been held "*always, in all places, by all Christians.*" This Faith of the Church is embodied in the Three Creeds, and in the Decrees of the four General Councils:—

	A.D.
Council of Nicæa	325
" " Constantinople . . .	381
" " Ephesus	431
" " Chalcedon	451

2. Whole and Undeiled. Latin, *integram inviolatamque*, "in its entirety and purity;" i.e. without taking anything from it or adding anything to it¹. The Socinians ("Unitarians") do not keep "the faith" *whole*, inas-

¹ Archdeacon Norris, however, understands *inviolatam* to mean, *undefiled by a bad life*; and refers to 1 Tim. v. 8, where a man is said to *deny the faith* by neglect of his moral duties ("Rudiments of Theology," p. 257).

much as they deny the Divinity of Our Blessed Lord; the modern Romish Church does not keep "the faith" *undefiled*, inasmuch as it has added the dogmas of the Immaculate Conception of the Blessed Virgin and the Infallibility of the Bishop of Rome to the Creed of the Church.

Without doubt he shall perish everlastingly. Latin, *absque dubio in aeternum peribit*. This is one of the *warning clauses* of the Creed (*damnatory clauses* they are sometimes improperly called): it is a declaration that no other way is known whereby we may obtain safety and avoid damnation except that which demands as its condition the acceptance of the Church's Creed. Such warnings apply of course only to those who are placed in circumstances which render right belief possible to them¹. See St. Mark

¹ The wording of verse 2 should be noted, "Which Faith except every one do *keep* (servaverit)." A man could not be said to *keep* that which he never *had*. "As Holy Scripture in divers places doth promise life to them that believe, and declare the condemnation of them that believe not, so doth the Church in this Confession declare the necessity for all who would be in a state of salvation of holding fast the Catholic Faith, and the great peril of rejecting the same. Wherefore the warnings in this Confession of Faith are to be understood no otherwise than the like warnings of Holy Scripture; for we must receive God's

xvi. 16, "He that believeth not shall be damned."

threatenings, even as His promises, in such wise as they are generally set forth in Holy Writ. Moreover, the Church doth not herein pronounce judgment on any particular person or persons, God alone being the Judge of all" (Declaration of the Convocation of Canterbury, 1879).

At the Conference between the Bishops and the Non-conforming Divines in 1689, it was proposed to add the following note to the rubric before the Creed: "The articles of which ought to be received and believed, as being agreeable to the Holy Scriptures. And the *condemning clauses* are to be understood as relating only to those who obstinately deny the substance of the Christian Faith."

II.—A CONCISE STATEMENT OF THE DOCTRINE OF THE TRINITY IN UNITY (vv. 3-6).

- | | |
|---|---|
| <p>3. And the Catholic Faith is this : That we worship one God in Trinity, and Trinity in Unity ;</p> | <p>3. <i>And the belief of the Catholic Church is this : that we are to worship one God in a Trinity of Persons, and a Trinity of Persons in Unity of Substance ;</i></p> |
| <p>4 Neither confounding the Persons : nor dividing the Substance.</p> | <p>4. <i>Not merging into one the three Persons, nor making a difference in the Divine Substance.</i></p> |
| <p>5. For there is one Person of the Father, another of the Son : and another of the Holy Ghost.</p> | <p>5. <i>For the Father, the Son, and the Holy Ghost, have each a distinct individuality ;</i></p> |
| <p>6. But the Godhead of the Father, of the Son, and of the Holy</p> | <p>6. <i>But the Godhead—the Divine Nature, Substance, or Es-</i></p> |

Ghost, is all one :
the Glory equal, the
Majesty co-eternal.

*sence—is the same
in Father, Son, and
Holy Ghost: they
are equal in their
Divine Glory.*

3. **Worship one God in Trinity**¹. The doctrine of the Holy Trinity is presented to us in the first instance as bearing upon our *worship*. Cf. the Nicene Creed, speaking of God the Holy Ghost, "Who with the Father and the Son together is *worshipped* and glorified." This worship of the Triune God is shadowed forth in Is. vi. 3, "And one cried unto another, and said, HOLY, HOLY, HOLY, is the Lord of Hosts." Cf. Rev. iv. 8.

ONE GOD. The unity of God is a fundamental article both of the Jewish and Christian Faith.

¹ The word *Trinity* is not found in the Bible, though the doctrine of which it is the expression "may be proved," as will be seen, "by most certain warrants of Holy Scripture." 'The first use of the term is commonly ascribed to Theophilus, Bishop of Antioch, A.D. 181, who speaks of the three days of creation which preceded the creation of the sun and moon, as 'types of the Trinity, viz. of God, His Word, and His Wisdom.'"—Bishop Harold Browne on the Articles, p. 19.

Deut. vi. 4: "Hear, O Israel, the Lord our God is *one Lord*."

I Cor. viii. 6: "To us there is but *one God*, the Father."

TRINITY OF PERSONS UNITY OF SUBSTANCE. Cf. Article I., "And in *Unity of this Godhead* there be *three Persons*."

SUBSTANCE. Literally, *that which stands under or supports attributes*; the ESSENTIAL BEING of God; that which makes God *to be* God¹. This *Substance*, this *Godhead*, is *One*. The Nicene Creed asserts that God the Son is "*of one substance* with the Father" (cf. St. John x. 30, "I and My Father are One"); and the same Creed states that God the Holy Ghost "*with the Father and the Son together* is worshipped and glorified."

PERSON. A person may be defined to be "a living, conscious, willing agent²," and so distinguished from a quality, an operation, an effluence, an energy. The term is employed in the Creed, and in theological writings, to express *the distinct individuality of the Father, Son, and Holy Spirit*. Human

¹ The substance of man is manhood, or humanity; the substance of God is Godhead, or Divinity.

² This is Keble's definition, quoted by Norris ("Rudiments of Theology," p. 73).

language must necessarily fail to express adequately the manner of the Divine existence; and we should recognise this truth in our use of the word "Person" with reference to the Holy Trinity¹. "For us 'personality' implies limitation or determination, i.e. finiteness in some direction. As applied to the Divine Nature, therefore, the word is not more than a necessary accommodation required to give such distinctness to our ideas as may be attainable" (Westcott on St. John i. 14).

4. **Neither confounding the Persons:** i.e. NOT MERGING INTO ONE THE THREE PERSONS. The Catholic Faith requiring us to worship "the Trinity in Unity," there are two heresies which contradict this Faith:

- (a) The heresy of those who denied *the Trinity of Persons* [the Sabellians].
- (b) The heresy of those who denied *the Unity of Substance* [the Arians].

¹ Thus the language of the Creed may be compared to those expressions of Holy Scripture where, e.g. God is spoken of as "a jealous God," or said to "repent" of His actions. The terms employed are accommodations to our human understandings, designed to lead us by the hand as far as it is possible for us to go in the investigation of Divine truths; at the same time, the ordinary acceptance of the words is not to be pushed further than is necessary for the unfolding of the truth which they aid in expressing.

These are respectively condemned in the two clauses of verse 4.

THE SABELLIANS were those who *confounded the Persons* of the Holy Trinity, i.e. failed adequately to discriminate or distinguish between Them. They were the followers of Sabellius, a Presbyter of the Libyan Church in the early part of the third century. "Sabellius taught that there was but one Person in the Godhead; and in confirmation of this doctrine he made use of this comparison: as a man, though composed of body and soul, is but one person, so God, though He is Father, Son, and Holy Ghost, is but one Person. Hence the Sabellians reduced the three Persons of the Trinity to three characters or relations"—God, contemplated as *the Creator*, being spoken of as *the Father*; contemplated as *the Redeemer*, spoken of as *the Son*; contemplated as *the Sanctifier*, spoken of as *the Holy Ghost*.

The Sabellian heresy is confuted by the following passages of Holy Scripture—

(a) St. Matt. iii. 16, 17: "And Jesus, when He was baptized, went up straightway out of the water: and, lo, the heavens were opened unto Him, and He saw the Spirit of God descending like a dove, and lighting upon Him: and, lo, a voice from heaven, saying,

This is My beloved Son, in Whom I am well pleased."

(b) St. John xiv. 16: "And I will pray the Father, and He shall give you another Comforter, that He may abide with you for ever."

In both these passages the three Persons of the Holy Trinity are spoken of in such a way as is inconsistent with the Sabellian teaching.

Nor dividing the Substance: i.e. NOT MAKING A DIFFERENCE IN ¹ THE DIVINE SUBSTANCE. THE ARIANS, followers of Arius, a Presbyter of Alexandria, in the early part of the fourth century, *divided the Substance* of the Godhead, denying that God the Son was *of one Substance* with the Father: they allowed to Him the title of God, but said that this title was given to Him in an *inferior sense*, He being not co-eternal and co-equal with the Father.

The Arian heresy was condemned by the Council of Nicæa, A.D. 325, which drew up the Nicene Creed, wherein it is stated that God the Son is *of one Substance with the Father*. This heresy is confuted by the following texts—

¹ An old English version of the Creed (1542) read "*separatyng the substance.*"

(a) St. John x. 30: "I and My Father are one."

(b) Heb. i. 3 (R.V.): God the Son being "the very image of the Father's Substance."

III.—ENLARGEMENT AND ILLUSTRATION OF THE PRECEDING STATEMENT WITH REFERENCE TO THE ONENESS OF THE DIVINE SUBSTANCE (vv. 7–20).

- | | |
|--|--|
| <p>7. Such as the Father is, such is the Son : and such is the Holy Ghost.</p> | <p>7. <i>The attributes which may be assigned to any one Person of the Holy Trinity may be assigned also to the other Persons.</i></p> |
| <p>8. The Father uncreate, the Son uncreate : and the Holy Ghost uncreate.</p> | <p>8–18. <i>These attributes are—</i></p> |
| <p>9. The Father incomprehensible¹, the Son incomprehensible : and the Holy Ghost incomprehensible.</p> | <p>(a) Uncreated Being (ver. 8).
 (b) Infinity (ver. 9).
 (c) Eternity (ver. 10).</p> |

¹ *Incomprehensible* is the translation of the Latin word *immensus*, which means *incapable of being measured, infinite*. [The common meaning of *incomprehensible*—*incapable of being understood*—is a later application of the word, and is not referred to here.] The old English translation before referred to gave “*The Father is without measure.*”

10. The Father eternal, the Son eternal: and the Holy Ghost eternal.

11. And yet they are not three eternal: but one eternal.

12. As also there are not three incomprehensibles, nor three uncreated: but one uncreated, and one incomprehensible.

13. So likewise the Father is Almighty, the Son Almighty: and the Holy Ghost Almighty.

14. And yet they are not three Almighties: but one Almighty.

15. So the Father is God, the Son is God: and the Holy Ghost is God.

16. And yet they are not three Gods: but one God.

(d) Omnipotence (ver. 13).

(e) Deity (ver. 15).

(f) Lordship (ver. 17).

But while we thus attribute to each Person of the Holy Trinity Uncreated Being, Infinity, Eternity, Omnipotence, Deity, Lordship, we must at the same time affirm that there is but ONE BEING: Who is uncreated, infinite, eternal, almighty, God, and Lord (vv. 11, 12, 14, 16, 18).

17. So likewise the
Father is Lord, the
Son Lord : and the
Holy Ghost Lord.

18. And yet not three
Lords: but one Lord.

19. For like as we are
compelled by the
Christian verity : to
acknowledge every
Person by Himself
to be God and Lord:

20. So are we forbid-
den by the Catholic
Religion : to say,
There be three Gods,
or three Lords.

*For while the revela-
tion of God in
Christ requires us
to acknowledge seve-
rally each one Per-
son to be God and
Lord, so the Creed of
the Universal Church
forbids us to say
that there are three
Gods or three Lords.*

This section expands the statement of verse 6, enumerating the Divine attributes which are possessed alike by each Person of the Blessed Trinity.

The statements of the Creed with reference to the Divine attributes may be thus illustrated from Holy Scripture:—

(a) UNCREATED BEING.

(i.) Exodus iii. 14: "And God said unto Moses, I AM THAT I AM: and He said, Thus shalt thou say unto the children of Israel, I AM hath sent me unto you."

(ii.) St. John v. 26: "As the Father hath life in Himself, so hath He given to the Son to have life in Himself."

(iii.) Gen. i. 2: "The Spirit of God moved upon the face of the waters."

(b) INFINITY¹.

(i.) Ps. cxxxix. 7-10: "Whither shall I go from Thy spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou art there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me."

(ii.) St. Matt. xviii. 20: "Where two or

¹ God is *infinite*:

(a) with respect to space;

(b) with respect to time.

The former is illustrated here; the latter in the next clause, under the head of "*Eternity*." "Verses 9 and 10 teach that we must exclude all conceptions of space and time in thinking of God" (Swainson).

three are gathered together in My Name, there am I in the midst of them."

(c) ETERNITY.

(i.) Psalm xc. 2: "From everlasting to everlasting Thou art God."

(ii.) Heb. i. 8: "Unto the Son He saith, Thy throne, O God, is for ever and ever."

(iii.) Rev. xxii. 13: "I [Jesus] am Alpha and Omega, the beginning and the end, the first and the last."

(iv.) Heb. ix. 14: "... Christ, Who through the *eternal Spirit* offered Himself without spot to God."

(d) OMNIPOTENCE.

(i.) Gen. xvii. 1: "The Lord said unto Abraham, I am the Almighty God."

(ii.) Dan. iv. 35: "He doeth according to His will in the army of heaven, and among the inhabitants of the earth: and none can stay His hand, or say unto Him, What doest Thou?"

(iii.) Job xlii. 2: "I know that Thou canst do every thing."

(iv.) St. Matt. xxviii. 18: "And Jesus came and spake unto them, saying, All power is given unto Me in heaven and in earth."

(v.) 1 Cor. ii. 10: "The Spirit searcheth all things, yea, the deep things of God."

(e) DEITY.

The Father is God.

(i.) 1 Cor. viii. 6: "To us there is but one God, the Father."

(ii.) Eph. iv. 6: "One God and Father of all."

The Son is God.

(i.) St. John i. 1: "The Word was God."

(ii.) Phil. ii. 5, 6: "... Christ Jesus, Who, being in the form of God, thought it not robbery to be equal with God."

(iii.) Rom. ix. 5: "Christ, Who is over all, God blessed for ever."

(iv.) Heb. i. 8: "But unto the Son He saith, Thy throne, O God, is for ever and ever¹."

¹ The Divinity of Our Lord may also be inferred from the facts:

(a) That He receives worship as God, and is prayed to, e.g. by St. Stephen (Acts vii. 59). Cf. Hebrews i. 6: "Let all the angels of God worship Him."

(b) He possesses the *peculiar attributes* of God; such as

(i.) ETERNITY. St. John i. 2: "The Same was in *the beginning* with God." Heb. i. 8: "Thy throne, O God, is *for ever and ever*."

The Holy Ghost is God.

Acts v. 3, 4: "Peter said, Ananias, why hath Satan filled thine heart to lie to *the Holy Ghost?* Thou hast not lied unto men, but *unto God.*"

Compare also 1 Cor. iii. 16 with 1 Cor. vi. 19, and 2 Tim. iii. 16 with 2 Pet. i. 21¹.

(ii.) OMNIPRESENCE. St. Matt. xviii. 20: "Where two or three are gathered together in My Name, there am I in the midst of them."

(iii.) OMNISCIENCE. St. John xxi. 17: "Lord, Thou knowest all things."

(c) He exercises *Divine prerogatives*, such as

(i.) FORGIVING SINS. St. Matt. ix. 2: "Jesus said unto the sick of the palsy; Son, be of good cheer, thy sins be forgiven thee."

(ii.) JUDGING THE WORLD. St. John v. 22: "The Father hath committed all judgment unto the Son."

¹ The Divine dignity of the Holy Ghost may also be inferred from the following considerations:

(a) Blasphemy against Him is the unpardonable sin. St. Matt. xii. 32: "Whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

(b) The Holy Ghost is associated on terms of equality with the Father and the Son in the Baptismal Formula (St. Matt. xxviii. 19), and in the Apostolic Benediction (2 Cor. xiii. 14).

(c) Our Lord was said to be the Son of God, because He was *conceived by the Holy Ghost*. St. Luke i. 35: "The Holy Ghost shall come upon thee *therefore* also that Holy Thing which shall be born of thee shall be called the Son of God."

The Personality of the Holy Ghost is proved by the

(f) LORDSHIP.

(i.) Psalm lxxxiii. 18: "That men may know that Thou, Whose name alone is JEHOVAH, art the most high over all the earth."

(ii.) Acts x. 36: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ (He is *Lord of all*)."

(iii.) 1 Cor. viii. 6: "One Lord Jesus Christ."

(iv.) 2 Cor. iii. 18 (R.V.): "The Lord is the Spirit."

19. The Christian verity: i.e. *the Truth*¹ as made known to us by Christ. The doctrine of the Trinity in Unity is a doctrine distinctively *Christian*; whatever foreshadowings of

fact that the characteristics and acts of a person ["a living, conscious, willing agent"] are attributed to Him in the New Testament. See especially St. John xiv. 16, &c., where the Holy Ghost the Comforter is said to *abide, teach, reprove, guide, hear, speak, shew*. Compare also Rom. viii. 26, "The Spirit *maketh intercession*;" Eph. iv. 30, "*Grieve not* the Holy Spirit of God, whereby ye are *sealed* unto the day of redemption;" Acts xiii. 2, "The Holy Spirit *said*, Separate Me Barnabas and Saul."

¹ *The Truth* (objectively). Cf. St. John xvi. 13 (R.V.): "When He, the Spirit of truth, is come, He shall guide you into all *the truth*." In the old English version of the Creed (1542) this verse stood, "We are compelled by *the verye Truthe of Christes fayth* to confess *separatlye* every one Person to be God and Lorde."

it may be gathered from the Old Testament¹, it is distinctly revealed to us only in the New.

Every Person by Himself. The Latin word for which *by Himself* is substituted is *singillatim*, which means *separately*. The substitution is unfortunate, and makes our version "savour of heresy." "We may speak of a 'separate confession' in regard to One or Other; but it is wrong to speak of One or Other as being 'by Himself'" (Swainson). Cf. passage from Hooker, quoted in foot-note, p. 43.

¹ Such intimations of a plurality of Persons in the God-head are:

(i.) The use of the Plural Pronoun.

Gen. i. 26: "God said, Let *Us* make man in *Our* Image, after *Our* Likeness." Cf. Heb. i. 2, where it is said that "God made the world *by His Son*."

Gen. iii. 22: "The Lord God said, Behold, the man is become as one of *Us*."

Gen. xi. 7: "The Lord said . . . Go to, let *Us* go down, and there confound their language."

(ii.) The Names given to the Messiah in the Old Testament.

"*Jehovah* our Righteousness" (Jer. xxiii. 6).

"*Immanuel*," i.e. "*God with us*" (Is. vii 14).

"The mighty *God*" (Is. ix. 6).

"Awake, O sword, against My Shepherd, and against *the Man that is My Fellow*, saith the Lord of Hosts" (Zech. xiii. 7).

20. **The Catholic religion:** i.e. the more general revelation of Himself which God has made to men. Of this revelation, the doctrine of the Unity of the Godhead is a distinctive feature.

IV.—STATEMENT OF THE PROPERTIES
WHICH SEVERALLY DISTINGUISH
THE PERSONS OF THE HOLY TRI-
NITY (vv. 21–24).

- | | |
|--|--|
| <p>21. The Father is made of none : neither created, nor begotten.</p> | <p>21. <i>God the Father has this distinctive property, that HE IS OF NONE; He is neither made, nor created, nor begotten.</i></p> |
| <p>22. The Son is of the Father alone : not made, nor created, but begotten.</p> | <p>22. <i>God the Son has this distinctive property, that HE IS OF THE FATHER ALONE; He is not made, nor created; His relation to the Father is expressed by the phrase, BEGOTTEN OF THE FATHER.</i></p> |
| <p>23. The Holy Ghost is of the Father and of the Son : neither made, nor created, nor begotten, but proceeding.</p> | <p>23. <i>God the Holy Ghost has this distinctive property, that HE IS OF THE FATHER AND OF THE SON; He is not</i></p> |

24. So there is one Father, not three Fathers; one Son, not three Sons: one Holy Ghost, not three Holy Ghosts.

made, nor created, nor begotten; His relation to the Father and the Son is expressed by the phrase, PROCEEDING FROM THE FATHER AND THE SON.

24. *Thus, in accordance with the preceding statement, there is one Father, not three Fathers; one Son, not three Sons; one Holy Ghost, not three Holy Ghosts.*

As the preceding section (verses 7 to 20) may be regarded mainly as an expansion of ver. 6, so this section is an expansion of ver. 5, "There is one Person of the Father, another of the Son, and another of the Holy Ghost." Personality implies distinction, and distinction must be based upon a *difference*: what this difference is in the case of the three Persons of the Holy Trinity is expressed in these verses.

Compare Hooker, Eccl. Pol. v. 51: "Seeing

therefore the Father is of none, the Son is of the Father, and the Spirit is of both, they are by these their several properties really distinguishable each from other. For the Substance of God, with this property *to be of none*, doth make the Person of the Father; the very selfsame Substance in number, with this property *to be of the Father*, maketh the Person of the Son; the same Substance, having added unto it the property of *proceeding from the other two*, maketh the Person of the Holy Ghost. So that in every person there is implied both the Substance of God which is one, and also that property which causeth the same Person really and truly to differ from the other two."

Hooker proceeds to illustrate this Oneness of Substance and Trinity of Persons in the Godhead by comparison with the oneness of nature and diversity of personality in men and in angels. Thus, speaking of men, he says: "Every person hath his own subsistence, which no other besides hath, although there be others besides that are of the same substance. As no man but Peter can be the same person which Peter is, yet Paul hath the selfsame nature which Peter hath." Again, speaking of angels, he says: "Angels have every of

them the nature of pure and invisible spirits; but every angel is not that angel which appeared in a dream to Joseph."

These illustrations may be paraphrased and applied as follows:

(i.) As there is in different men a common substance (which we call *humanity*), and at the same time a distinct personality (founded upon differences of parentage, locality, form, disposition, &c.); and

(ii.) As there is in different angels a common substance (which we may call *the angelic nature*), and at the same time a distinct personality (founded upon differences of office, relation, &c.):

SO IS THERE IN FATHER, SON, AND HOLY GHOST A COMMON SUBSTANCE (WHICH WE CALL GODHEAD OR DIVINITY) AND AT THE SAME TIME A DISTINCT PERSONALITY (FOUNDED UPON THE DIFFERENCES STATED IN THIS SECTION¹).

¹ The above must be accepted only as an illustration, and must not be pushed too far. The *Oneness of Substance* in the Godhead is, if we may so express it, *more intimate* in character than the *oneness of substance* which exists amongst different men. Hooker recognises this when he says elsewhere: "The Persons of the Trinity are not three particular substances to whom one general nature is common, but three that subsist by one Substance *which itself is particular*, yet They All Three have it." This *particularity*

21. **The Father is made of none.** St. John v. 26: "The Father hath life in Himself."

In accordance with this statement, God the Father is spoken of by theologians as the *Fountain* or *Source* of Deity. "He derives His essence from none, being Himself the Fountain of life and the Source of being."

22. **The Son is of the Father alone . . . begotten.**

(i.) St. John i. 18: "No man hath seen God at any time; *the only begotten Son*, Which is in the bosom of the Father, He hath declared Him."

(ii.) Psalm ii. 7 (quoted Acts xiii. 33; Heb. i. 5): "Thou art *My Son*; this day have I *begotten Thee*."

The essence of sonship consists in the fact that the son *derives his being* from him who is called his father: the title SON, then, applied to Our Lord, must indicate that He, in some manner, *derives His Being* from GOD THE FATHER. This mystery of the Divine existence is set forth in Our Lord's own words:

of Substance (he says) forbids us to contemplate the *solitary* or *separate* existence of the three Persons of the Holy Trinity.

(i.) St. John vi. 57: "As the living Father hath sent Me, and *I live by the Father.*"

(ii.) St. John v. 26: "As the Father hath life in Himself; so hath He *given to the Son* to have life in Himself."

From these statements we learn that the mode of existence which the Father possessed from all eternity He communicated to the Son; and this communication of the Nature of God, thus made by God the Father to God the Son, is called "THE ETERNAL GENERATION OF THE SON."

Compare the expressions of the Nicene Creed, "begotten of His Father before all worlds;" and of Article II., "begotten from everlasting of the Father."

23. The Holy Ghost is of the Father and of the Son . . . proceeding.

(i.) St. John xv. 26: "... the Spirit of truth, which *proceedeth* from the Father."

(ii.) 1 Cor. ii. 12: "We have received, not the spirit of the world, but the Spirit which is *of God.*"

The above texts state the *procession* of the Holy Ghost from the Father.

The Creed goes beyond this in affirming what is known as the doctrine of *the double*

procession; i.e. that the Holy Ghost “proceedeth from the Father *and the Son*,” as stated in the Nicene Creed. The last words of the clause were not found in the original Creed, as it was settled at the Council of Constantinople, A.D. 381; they were inserted by certain branches of the Western Church, but never received the authorisation of a General Council. The *Filioque* clause, as it was called [*and from the Son*], was made the occasion of quarrel between the Eastern and Western Churches, which led to the separation between these two branches of the Church Catholic in the eleventh century. The Eastern Church still refuses to admit this clause, on the grounds (*a*) that it is incapable of proof from Holy Scripture, (*b*) that it is unauthorised by a General Council of the Universal Church. We must admit the force of the second objection, and allow that the Eastern Church had ground for objection to the introducing into a Creed of the Universal Church an article authorised only by one branch of that Church: yet the procession of the Holy Ghost from the Son may be “proved by most certain warrant of Holy Scripture,” and may fittingly find a place in the public declaration of our Faith. Thus

we find the Holy Ghost spoken of as *the Spirit of Christ*:

(i.) Rom. viii. 9: "If any man have not *the Spirit of Christ*, he is none of His."

(ii.) Gal. iv. 6: "God hath sent forth *the Spirit of His Son* into your hearts."

(iii.) 1 Pet. i. 11: "*The Spirit of Christ* which was in them [the prophets]."

(iv.) Compare St. John xx. 22: "Jesus breathed on them, and saith unto them, *Receive ye the Holy Ghost*."

As the term GENERATION is used to indicate the relation of the Second Person of the Holy Trinity to the First, so is the term PROCESSION used to indicate the relation of the Third Person to the First and Second. It will be observed that these terms indicate a *priority of order* in the Persons of the Holy Trinity, though not a subordination of rank or dignity (See vv. 25, 26, and note).

24. There is one Father, not three Fathers, &c. This verse might seem to be unnecessary, there having been no sects who taught directly that there were three Fathers, or three Sons, or three Holy Ghosts. The Sabellian heresy, however, by "confounding the Persons," practically tended in this direction;

e.g. the Patripassians, who taught that it was God the Father Who suffered on the cross, must have been driven to admit that there were *two Fathers*—one praying on the cross, and the other prayed to, in the words “Father, forgive them,” &c.

V.—CO-ETERNITY AND CO-EQUALITY
OF THE THREE PERSONS OF THE
HOLY TRINITY. A REPEATED AS-
SERTION OF THE NECESSITY OF A
RIGHT FAITH IN THE DOCTRINE OF
THE TRINITY IN UNITY (vv. 25–28).

- | | |
|---|---|
| <p>25. And in this Tri-
nity none is afore,
or after other: none
is greater, or less
than another;</p> <p>26. But the whole
three Persons are
co-eternal together:
and co-equal.</p> <p>27. So that in all
things, as is afore-
said: the Unity in
Trinity, and the
Trinity in Unity is
to be worshipped.</p> | <p>25. <i>And in this Tri-
nity there is no
“before” or “after”
(in time); there is
no “greater” or
“less” (in dignity).</i></p> <p>26. <i>But the three Per-
sons have existed
together from all
eternity: they are
all equal in dignity.</i></p> <p>27. <i>Thus, in accord-
ance with the state-
ment of the third
verse, we must in
all things worship
One God in a Tri-
nity of Persons,
and a Trinity of</i></p> |
|---|---|

	<i>Persons in the One Godhead.</i>
28. He therefore that will be saved : must thus think of the Trinity.	28. <i>He therefore that desires to be in a state of salvation, let him thus think of the Trinity.</i>

This section is an emphatic re-statement of what has already been stated in previous verses of the Creed :

The co-eternity of the three Persons (vv. 10, 11).

The co-equality of the three Persons (v. 6).

The necessity of a right faith (vv. 1-3).

25. **None is afore, or after other, &c.** The Latin is, *Nihil prius aut posterius, nihil majus aut minus*, THERE IS NO SUCH THING AS PRIORITY OR POSTERIORITY, NO DISTINCTION TO BE MADE OF GREATER AND LESS. The clause is intended to guard against an inference which might be drawn from the language of the preceding clause : the statement that the Father is *of none*, while the Son is *of the Father*, and the Holy Ghost is *of the Father and the Son*, might be taken to imply

that the Father was before the Son in order of time as well as in dignity, and that the Father and the Son were in like manner before and greater than the Holy Ghost. Such an inference might indeed seem to follow naturally from the language which we have employed in speaking of the manner of the Divine existence, and of the relations in which the Persons of the Holy Trinity stand to each other. We must bear in mind, however, that all human language, when applied to the things of God and Heaven, is necessarily imperfect, and that the statements made in this language can present to us only one fragment or aspect of Divine truth, and thus need to be supplemented, and in some respects corrected, by other statements. Compare what was said with reference to the use of the word *Person*, pp. 25, 26.

It will be observed that ver. 26 in its two clauses states affirmatively what had been stated in negative form in ver. 25: *None is afore or after other*; but *the whole three Persons are co-eternal*: *None is greater or less than another*; but *the whole three Persons are co-equal*.

27. In all things. Latin, *per omnia*. The

Persons of the Holy Trinity may be *distinguished*, but cannot be *divided*, or contemplated as existing or working apart. "What the Father does, that the Son does, and that the Holy Ghost does; where the Father is, there the Son is, and there the Holy Ghost is." We do indeed attribute the work of Creation more particularly to the Father, that of Redemption to the Son, that of Sanctification to the Holy Ghost; but we must not forget that in each of these the other Persons of the Holy Trinity are co-operant. Similarly we may address our prayers and praises more specifically to One Person of the Holy Trinity; but we must bear in mind that the other Persons are associated with that One in the unity of the Divine Being. Cf. footnote on p. 43.

28. He therefore that will be saved, &c. Latin, *Qui vult ergo salvus esse, ita de Trinitate sentiat*, HE THEREFORE THAT DESIRES TO BE IN A STATE OF SALVATION LET HIM THUS THINK. See notes on ver. 1.

VI.—THE DOCTRINE OF OUR LORD'S
INCARNATION (vv. 29–37).

- | | |
|--|--|
| 29. Furthermore, it is necessary to everlasting salvation : that he also believe rightly the Incarnation of Our Lord Jesus Christ. | 29. <i>It is moreover necessary for one seeking eternal life that he should believe faithfully the doctrine of Our Lord's Incarnation.</i> |
| 30. For the right Faith is, that we believe and confess : that Our Lord Jesus Christ, the Son of God, is God and Man ; | 30. <i>The right Faith then is, that we believe (with our hearts) and confess (with our lips) that Our Lord Jesus Christ, Whom we have spoken of in the previous part of the Creed as THE SON OF GOD, is both God and Man.</i> |
| 31. God, of the Substance of the Father, begotten before the | 31. <i>He is God, inasmuch as He is of one Substance with</i> |

worlds : and Man,
of the Substance of
His Mother, born in
the world ;

32. Perfect God, and
perfect Man : of a
reasonable soul and
human flesh sub-
sisting ;

33. Equal to the Fa-
ther, as touching
His Godhead : and
inferior to the Fa-
ther, as touching
His Manhood.

34. Who although He
be God and Man :
yet He is not two,
but one Christ ;

*the Father, begotten
of the Father before
all times ; He is
also Man, partak-
ing of the substance
of the Virgin Mary
His Mother, born in
time.*

32. *He is thus perfect
God ; and He is at
the same time per-
fect Man "subsist-
ing" (i.e. having a
real existence), and
possessing both a
rational soul and
a human body.*

33. *In respect of His
Godhead, He is equal
to the Father ; in
respect of His Man-
hood, He is inferior
to the Father.*

34. *And though He is
God and Man, yet
He is not two Per-
sons, but one Per-
son, namely Christ.*

- | | |
|--|---|
| <p>35. One ; not by conversion of the Godhead into flesh : but by taking of the Manhood into God ;</p> | <p>35. <i>He is thus One, not by His Godhead having been turned into Humanity, but by Manhood having been taken up into the Godhead.</i></p> |
| <p>36. One altogether ; not by confusion of Substance : but by unity of Person.</p> | <p>36. <i>He is entirely One, not by a blending of the Divine with the Human Substance, but by the Oneness of the Person, Jesus Christ.</i></p> |
| <p>37. For as the reasonable soul and flesh is one man : so God and Man is one Christ.</p> | <p>37. <i>For [to use an illustration] as the rational soul and human body together constitute one man, so do God and Man together constitute the one Person, Christ.</i></p> |

This section sets forth the doctrine of Our Lord's Incarnation, touching which there are four points to be maintained :

- (a) The reality of Our Lord's Divine Nature.
- (b) The reality of His Human Nature.
- (c) The Union of the Divine and Human Natures in one Person.
- (d) The distinctness of the Natures thus united.

29. Necessary to everlasting salvation.

The phrase corresponds with that which is employed in verse 1, and asserts that a belief in Our Lord's Incarnation (as well as in the doctrine of the Holy Trinity) is required of those who desire to be *in a state of salvation*. This statement is authorised by 1 John iv. 2, 3: "Every spirit that confesseth that Jesus Christ *is come in the flesh* is of God; and every spirit that confesseth not that Jesus Christ *is come in the flesh*, is not of God."

Believe rightly. Latin, *fideliter credat*, BELIEVE FAITHFULLY; i.e. accept as an article of faith, as a Divine revelation of a fact beyond the scope of human reason.

30. Believe and confess. Cf. Rom. x. 9, 10:

"If thou shalt *confess* with thy mouth the Lord Jesus, and shalt *believe* in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man

believeth unto righteousness; and with the mouth confession is made unto salvation." The necessity of an outward confession as well as of an inward belief was also taught by Our Lord, St. Matt. x. 32; St. Luke xii. 8.

The Son of God. The phrase employed by the Jews to designate the Messiah, and appropriated to Himself by Our Blessed Lord.

St. Matt. xxvi. 63, 64: "The high priest answered and said unto Him, I adjure Thee by the living God, that Thou tell us whether Thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said." Cf. St. John i. 34; x. 36, &c.

31. God, of the Substance of the Father, begotten before the worlds. This repeats the previous statements of the Creed with reference to the consubstantiality and co-eternity of the Son with the Father.

"The Godhead of the Father and of the Son is one" (ver. 6).

"In this Trinity none is afore or after other..."

"But the whole three Persons are co-eternal together" (vv. 25, 26). See notes, pp. 50, 51.

Man, of the substance of His Mother. Compare Article II.: "The Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, and of one Substance with the Father, *took Man's nature in the womb of the Blessed Virgin, of her substance.*" See St. Matthew i. 18-23; St. Luke i. 31.

Born in the world. The Latin is, *in sæculo*, i.e. *in time*. This balances the previous phrase, *begotten before the worlds* (*ante sæcula*, before time was). It indicates that Our Lord, in taking upon Him our nature, and being born of the Blessed Virgin Mary, became subject to those conditions of time and space from which as God He was exempt.

32. Perfect God. Compare the expression in Article II., and in the Nicene Creed, VERY GOD. The *perfection* or *verity* of Our Lord's Godhead is insisted upon, in contradiction to the teaching of the Arians and other heretics, who allowed in words that Jesus was God but afterwards explained away their statement so as to make it appear that He was God in some less real sense than that in which the Father is said to be God. For the proofs of our Lord's Divinity, see p. 35.

Perfect Man. This phrase is explained in the words that follow—*of a reasonable (or rational) soul and human flesh*. There are thus two things “appertaining to the perfection of man’s nature:”

(a) The possession of a real human body.

(b) The possession of a rational soul.

(a) OUR LORD HAD A REAL HUMAN BODY. This is proved by the fact of His birth of the Blessed Virgin Mary; His growth in stature (St. Luke ii. 52); His liability to hunger (St. Luke iv. 2), to weariness (St. John iv. 6), to pain (St. Luke xxii. 44), to bleeding and bloody sweat (St. John xix. 34; St. Luke xxii. 44), to wounds and laceration (St. John xx. 27); from His crucifixion, death, and burial.

The reality of Our Lord’s Manhood is insisted upon in opposition to the DOCETÆ (so called from a Greek word meaning to *seem* or *appear*), a heretical sect in the second century, who taught that Our Lord had only a *seeming* (or *phantom*) body, and that His actions and sufferings were not in reality but only in appearance. Such teaching involved a practical denial of Our Lord’s Incarnation, and robbed His life and death of all meaning,

either as an example for us to follow, or as an atonement for the sins of the world.

(b) OUR LORD HAD A REASONABLE SOUL. This is proved by the fact of His "increasing in wisdom" (St. Luke ii. 52); from the possibility of His being ignorant (St. Mark xiii. 32), which could not be true of Him considered only in His Divine Nature; from His being liable to temptation; from His feeling sorrow and sympathy (St. Luke xix. 41; St. John xi. 35, &c.); from the separation of His Soul from His Body at death, the Soul descending to Hades, whilst the Body was laid in the grave (Acts ii. 27, 31)¹.

The existence of a rational soul in Our Lord was denied by the APOLLINARIANS, followers of Apollinaris, Bishop of Laodicea, in the fourth century. Apollinaris taught that the place of the rational soul in Our Lord was supplied by God the Word. This heresy was condemned at the Council of Constantinople, A.D. 381.

33. **Equal to the Father.** Cf. vv. 6, 25, 26.

"The Glory equal, the Majesty co-eternal;"

"None is greater or less than another;"

"The whole three Persons are co-equal."

¹ Bishop Harold Browne on the Articles, pp. 70, 71.

The co-equality of the Son with the Father is proved,—

(a) St. John x. 30: "I and My Father are One."

(b) St. John v. 18: "Making Himself equal with God."

(c) Phil. ii. 6: "Thought it not robbery to be equal with God."

The inferiority of the Son, *in respect of His Manhood*, is shown in Our Lord's own words,—

St. John xiv. 28: "My Father is greater than I¹."

35. Not by conversion of the Godhead into flesh. In this and the following verse there are excluded from the limits of the Catholic Faith two explanations which might possibly be, or have actually been, given of Our Lord's Incarnation, (a) that it was a change in which the Divine Nature was lost and the human substituted in Its place; (b) that it involved a *confusion* or blending of the two Natures.

What is here stated is that the Incarnation

¹ Some commentators, however, understand this text as referring to the priority of order which distinguishes the Father as the Source or Fountain of Deity. See note on verse 21, p. 44; and cf. Westcott on St. John xiv. 28.

was not a conversion or change of Godhead into Manhood, or, in other words, that OUR LORD, IN BECOMING MAN, DID NOT CEASE TO BE GOD. This is proved by Our Lord's words to Nicodemus (St. John iii. 13): "No man hath ascended up to heaven but He that came down from heaven, *even the Son of Man Who is in heaven.*" A form of expression which "preserves the continuity of Our Lord's Personality, and yet does not confound His Natures—'He that came down from heaven, even He Who being incarnate is the Son of Man, *without ceasing to be what He was before*'" (Westcott)¹.

Taking of the Manhood into God. Heb. ii. 14: "Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise *took part of the same.*" Where the argument is, that Our Blessed Lord "took our nature upon Him" in order that He might in all things "be made like unto His brethren."

36. Not by confusion of Substance. This clause is opposed to the EUTYCHIAN heresy

¹ Our Lord at His Incarnation "*emptied Himself*" of His Divine *glory* (Phil. ii. 7), but not of His Divine *Nature*.

(so called from Eutyches, Abbot of a monastery near Constantinople, in the fifth century). The Eutychians taught that in the Incarnation the human nature of Our Lord was swallowed up in the Divine ("absorbed in the Godhead, like a drop of honey in the ocean"), or that the two natures were so blended as to form a third nature¹. This heresy would represent Our Lord as holding a position something like that of the demi-gods of mythology, having a nature partly human, partly Divine. The Catholic Faith, on the other hand, is, that "Our Lord's human and Divine Natures remained without change, each fulfilling its part according to its proper laws."

A discrimination between the two Natures is made in verse 33, where it is said that Our Lord *in respect of His Godhead* is equal to the Father, while *in respect of His Manhood* He is inferior to the Father. Such a discrimination could not be made if the two natures were blended into one.

Unity of Person. The denial of this unity was the distinctive error of the NESTORIANS (so called from Nestorius, a Bishop

¹ The Eutychian heresy was condemned at the Council of Chalcedon, A.D. 451.

of Constantinople in the fifth century), who taught that Our Lord had a human personality and a Divine Personality, and that the acts and attributes belonging to the respective natures must be referred to each. The heresy originated in the refusal of one of the followers of Nestorius to allow to the Blessed Virgin Mary the title of *Theotokos* (i.e. *bearer*, or *mother of God*¹), which had been commonly assigned to her in the Early Church: it was proposed that she should be called instead *Christotokos* (i.e. *mother of Christ*). Such a discrimination practically involved the denial of that "Unity of Person" which is asserted in the Creed. With equal reason might exception have been taken to the expression "blood of God" found in Acts xx. 28 ("The Church of God, which He hath purchased with *His own blood*")².

¹ If any hesitation is now felt in applying this title to the Blessed Virgin, it is because of the exaggeration in the Church of Rome of the reverence properly due to her.

² Hooker ("Eccl. Pol." V. liii. 4) refers to "the cross and circulatory speeches, wherein there are attributed to God such things as belong to manhood, and to man such as properly concern the Deity of Christ Jesus." As an example of the former he cites 1 Cor. ii. 8, where St. Paul says that "the princes of this world . . . *crucified the Lord of glory*;" and of the latter, St. John iii. 13, where the Son of Man being on earth affirmeth that the Son of Man

Nestorius was condemned at the Council of Ephesus, A.D. 431¹.

37. As the reasonable soul and flesh is one man. It must be observed, that this is

was in heaven at the same time. "In the one there is attributed to God, or the Lord of glory, death, whereof Divine Nature is not capable; in the other ubiquity unto man, which human nature admitteth not." These are illustrations of that which is called by theologians the *communicatio idiomatum*; i.e. *the transference of attributes* from the one to the other of the two Natures co-existing in the one Person, Christ.

The statements of verses 4 and 36 may be exhibited in a tabular form, for the sake of comparison and contrast:

	PERSON.	SUBSTANCE.
The Mystery of the Holy Trinity.	THREEFOLD (Father, Son, and Holy Ghost), confound- ed by Sabellius.	ONE (God), divided by Arius.
The Mystery of the Holy Incarnation.	ONE (Christ), divid- ed by Nestorius.	TWOFOLD (Godhead and Manhood), confounded by Eutyches.

¹ If, as Waterland supposes, the Athanasian Creed was written before this date, the language of this verse must not have been directly aimed against the Eutychian and Nestorian heresies, but against modes of thought or forms of expression then prevailing in the Church which afterwards were formulated into these distinct heresies. The Apollinarian heresy (p. 60) was to some extent an anticipation of Eutychianism.

used only as an illustration. The union of Godhead and Manhood in one Person is a mystery, to which the mystery of the union of soul and body in man is to some extent analogous, as showing that "a visible and an invisible, a mortal and an immortal substance, may united make *one person*." We must not, however, press the illustration so far as to assume that "as in us the body and soul, so in Christ God and man make but *one nature*" (Hooker, "Eccl. Pol." V. lii. 4); this would be to contradict the statement of Article II.: "Two whole and perfect Natures, that is to say, the Godhead and Manhood, were joined together in one Person, never to be divided, whereof is one Christ."

VII.—OUR LORD'S PASSION, DESCENT INTO HADES, RESURRECTION, AND SESSION AT THE RIGHT HAND OF GOD; HIS FUTURE COMING TO JUDGE THE QUICK AND DEAD; THE REWARD OF THE RIGHTEOUS AND THE PUNISHMENT OF THE WICKED; RE-ASSERTION OF THE NECESSITY OF HOLDING THE CATHOLIC FAITH (vv. 38-42).

38. Who suffered for our salvation : descended into hell, rose again the third day from the dead.

38. *Who endured death on the cross, that thereby He might save us from sin and its consequences ; at His death His Soul passed into Hades, the place of departed spirits ; on the third day after His crucifixion His Soul and Body were united, and with His Soul and Body He*

39. He ascended into heaven, He sitteth on the right hand of the Father, God Almighty : from whence He shall come to judge the quick and the dead.

40. At whose coming all men shall rise again with their bodies : and shall give account for their own works.

rose again from the dead.

39. *He visibly went up from earth, and passed into the immediate presence of God, where He occupies the place of highest dignity, from which He shall hereafter return to judge all men, both those who are alive and those who are dead at His appearing.*

40. *When Our Lord shall come again, the souls and bodies of the dead will be reunited, and the dead will rise with their bodies ; they will then appear before the judgment-seat of Christ, and be judged for the works they did while on earth.*

41. And they that have done good shall go into life everlasting : and they that have done evil into everlasting fire.

42. This is the Catholic Faith : which except a man believe faithfully, he cannot be saved.

41. *Those whose lives are approved by God, the Judge, will then pass into a condition of reward (called everlasting life), and those whose lives are condemned of God will pass into a condition of punishment (described under the figure of everlasting fire).*

42. *This is the Creed of the Catholic Church, and unless a man holds this Creed faithfully, he cannot be in a state of safety.*

38. **Suffered for our salvation.** This statement as to the efficacy of Our Lord's sufferings corresponds with that in the Nicene Creed, "Who for us men, and for our salvation, came down from heaven." The same truth is set forth more explicitly in Article II.: "Christ truly suffered, was crucified, dead and

buried, *to reconcile His Father to us*¹, and to be a sacrifice, not only for original guilt, but also for all actual sins of men."

These are the authoritative statements of the Church on the subject of Our Lord's ATONEMENT, that Our Lord died to free us from sin, and to make AT ONE God and man, who had been previously estranged through man's transgression. They are based upon the following passages of Holy Scripture,—

Col. i. 19–22: "For it pleased the Father that in Him should all fulness dwell; and, having made peace through the blood of His cross, by Him *to reconcile all things unto Himself*; by Him, I say, whether they be things in earth, or things in heaven. *And*

¹ It will be observed that the phraseology of the Article differs in one respect from that of the passages quoted below: in those passages St. Paul speaks of *the reconciliation of man to God*, while the Article speaks of *the reconciliation of God to man*, of which Holy Scripture does not directly speak. The latter idea is, however, included in the former; God's wrath against sinful man is exhibited in such passages as Rom. v. 9, "... We shall be saved from *wrath*;" Eph. ii. 3, "... Were by nature the *children of wrath*." From this just wrath of God the sacrifice of Our Lord was designed to deliver us. It is accordingly spoken of as a *propitiatory sacrifice*, "He is *the propitiation for our sins*" (1 John ii. 2); the effect of the sacrifice being to remove the wrath of God, and make Him *propitious* (i.e. *favourable*) to us.

you, that were sometime alienated and enemies in your mind by wicked works, yet now hath He reconciled in the body of His Flesh through death, to present you holy and unblameable and unreprieveable in His sight."

2 Cor. v. 19: "God was in Christ, *reconciling the world unto Himself*, not imputing their trespasses unto them."

Eph. ii. 13, 16: "Now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ. That He might *reconcile* both [Jew and Gentile] unto God in one body by the cross, having slain the enmity thereby."

Compare also Rom. iii. 24-26.

Descended into Hell. Compare Article III. The word *Hell* is derived from an old English word meaning to *cover* or *conceal*, and means therefore *the covered place*; it corresponds with the Greek word *Hades*, meaning the *unseen world, the place of departed spirits*¹. This clause is inserted in the Apostles' and Athanasian Creeds to emphasise the fact that Our Lord in His death complied with the conditions of death in man,—His Soul

¹ It is of course not to be confounded with the *place of torment (Gehenna)*. It is unfortunate that the same word *Hell* should be employed in English to describe two such different places or conditions.

was separated from His Body, and while the latter was buried, the former passed into the place of departed spirits.

St. Luke xxiii. 43: "To-day shalt thou be with Me in Paradise."

Acts ii. 31 (referring to quotation from Ps. xvi. 10): "He seeing this before spake of the Resurrection of Christ, that *His Soul was not left in hell*, neither His Flesh did see corruption."

Eph. iv. 9: "Now that He ascended, what is it but that He also *descended first into the lower parts of the earth?*"

1 Pet. iii. 18-20: "Christ also hath once suffered for sins, the just for the unjust, that He might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also *He went and preached unto the spirits in prison*; which sometime were disobedient, when once the longsuffering of God waited in the days of Noah, while the ark was a preparing."

Rose again the third day from the dead. Cf. Nicene Creed: "The third day He rose again *according to the Scriptures*." See 1 Cor. xv. 4. The Scriptures referred to as prophetic of our Lord's Resurrection are--

Ps. xvi. 10: "Thou wilt not leave My Soul

in hell; neither wilt Thou suffer Thine Holy One to see corruption." (Quoted Acts ii. 27, 31, and xiii. 35-37, and applied to the Resurrection of Our Lord.)

Hosea vi. 2: "After two days will He revive us; in the third day He will raise us up, and we shall live in His sight."

Our Lord's Resurrection was also typically foreshadowed—

(a) In the history of Jonah: "As Jonas was three days and three nights in the whale's belly; so shall the Son of Man be three days and three nights in the heart of the earth."

(b) In the deliverance of Isaac from death: "Abraham offered up Isaac . . . accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure" (Heb. xi. 17-19).

Compare with the foregoing St. Luke xxiv. 45, 46: "Then opened He their understanding, that they might *understand the scriptures*, and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to *rise from the dead the third day.*"

The fact of Our Lord's Resurrection, and His appearances to many witnesses, are re-

corded in the Gospels, and referred to in 1 Cor. xv. Cf. Acts i. 3: "To whom also" [the Apostles] "He showed Himself alive after His passion by many infallible proofs, being seen of them forty days."

39. **He ascended into heaven.** The narrative of Our Lord's Ascension is found in St. Luke xxiv. 50, 51, and Acts i. 9-11.

He sitteth on the right hand of the Father: i.e. Our Lord, after His Ascension, was awarded the place of highest honour and distinction in the heavenly mansions.

St. Mark xvi. 19: "So then after the Lord had spoken unto them, He was received up into heaven, and *sat on the right hand of God.*"

Heb. i. 3: "When He had by Himself purged our sins, *He sat down on the right hand of the Majesty on high.*"

Heb. x. 12: "This Man, after He had offered one sacrifice for sins for ever, *sat down on the right hand of God.*"

Ps. cx. 1: "The Lord said unto my Lord, *Sit Thou at My right hand*, until I make Thine enemies Thy footstool." (Quoted, as fulfilled by Our Lord's Ascension and exaltation to God's right hand, in Acts ii. 34, &c.)

From whence He shall come to judge the quick and the dead. Acts i. 10, 11: "And while they looked stedfastly toward heaven as He went up, behold, two men stood by them in white apparel; which also said, Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, *shall so come in like manner* as ye have seen Him go into heaven."

St. John v. 22: "The Father judgeth no man, but hath committed all judgment unto the Son."

Acts xvii. 31: "God hath appointed a day in the which He will judge the world in righteousness by that Man Whom He hath ordained."

2 Tim. iv. 1: "... the Lord Jesus Christ, Who shall *judge the quick and the dead* at His appearing and His kingdom."

Acts x. 42: "He commanded us to preach unto the people, and to testify that it is He which was ordained of God to be the Judge of quick and dead."

40. At Whose coming all men shall rise again with their bodies, &c. Compare with these verses the corresponding clauses of the other Creeds:

Apostles' Creed. "I believe in ... the resurrection of the body, and the life everlasting."

Nicene Creed. "I look for the resurrection of the dead, and the life of the world to come."

It will be observed that the Athanasian Creed contains particulars which are not contained in the shorter Creeds:

(i.) It contains a more explicit statement of the judgment which shall take place at the resurrection.

(ii.) It states *the rule* of that judgment, that it will be "according to works."

(iii.) It states the punishment that will be inflicted upon the wicked ["They that have done evil shall go into everlasting fire"].

All men shall rise again with their bodies. The Latin is, *resurgere habent*; literally, *have to rise*. 1 Cor. xv. 42: "So also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption: it is sown in dishonour; it is raised in glory: it is sown in weakness; it is raised in power: it is sown a natural body; it is raised a spiritual body."

Rom. viii. 11: "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also *quicken your mortal bodies* by His Spirit that dwelleth in you."

Job xix. 26: "Though after my skin worms destroy this body, yet in my flesh shall I see God."

Shall give account for their own works. Rom. xiv. 10, 12: "We shall all stand before the judgment seat of Christ . . . So then every one of us shall give account of himself to God."

1 Peter iv. 5: "Who shall give account to Him that is ready to judge the quick and the dead."

2 Cor. v. 10: "We must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad."

41. They that have done good shall go into life everlasting. St. Matt. xxv. 31-34, 41, 46: "When the Son of man shall come in His glory, and all the holy angels with Him, then shall He sit upon the throne of His glory: and before Him shall be gathered all nations: and He shall separate them one from another, as a shepherd divideth his sheep from the goats: and He shall set the sheep on His right hand, but the goats on the left. Then shall the King say unto them on His right hand, Come, ye blessed of My Father, inherit

the kingdom prepared for you from the foundation of the world. Then shall He say also unto them on the left hand, Depart from Me, ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment: but the righteous into life eternal."

St. John v. 28, 29: "The hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth: *they that have done good*, unto the resurrection of life; and *they that have done evil*, unto the resurrection of damnation."

42. This is the Catholic Faith, &c. See notes on vv. 1, 2, 28, 29. Cf. Rev. xxii. 18, 19: "If any man shall add unto these things, God shall add unto him the plagues that are written in this book: and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book."

Faithfully. The Latin is, *fideliter firmiterque*, "faithfully and firmly." The latter word implies *earnestness of conviction*, as the former relates to *correctness of belief*.

QUESTIONS.

1. Why is the Athanasian Creed so called? Upon what occasions is it appointed to be read in the Public Service of the Church; and for what reason?

2. Explain the following expressions found in the Creed; give the context in which each occurs; and illustrate from Holy Scripture:—

(a) "*Incomprehensible.*"

(b) "*Christian verity.*"

(c) "*Reasonable soul.*"

(d) "*Conversion of the Godhead into flesh.*"

3. Explain fully, giving the context, and illustrating out of Holy Scripture:—

(a) "*Whosoever will be saved.*"

(b) "*Keep whole and undefiled.*"

(c) "*None is afore or after other.*"

What is there in the Nicene Creed corresponding to the last of these three expressions?

4. "*The Unity in Trinity and the Trinity in Unity.*" In what connection do these

words occur? Explain them fully, and point out what there is in the Nicene Creed corresponding to them.

5. What is meant by the phrases—“*confounding the Persons*”—“*dividing the Substance?*” What language in the Nicene Creed guards against these two errors?

6. “*The Godhead of the Father, of the Son, and of the Holy Ghost is all one.*” Write a list of those attributes of the Godhead which are given as examples of this equality, with scriptural proofs or illustrations of each.

7. Prove from Holy Scripture the following Article of the Faith—“*At Whose coming all men shall rise again with their bodies, and shall give account for their own works;*” and show how far the same doctrine is expressed in the other Creeds of the Church.

8. In what points is the Athanasian Creed more explicit, and in what less explicit, than the other Creeds? What light is thrown by the differences in the Creeds upon the origin of such differences?

9. Compare the statements in the three Creeds respecting the Second Person in the

Trinity. What inference may be drawn from them as to the order in which the Creeds were framed¹?

1. Give a summary of the contents of the Athanasian Creed. What is meant by "*the Catholic Faith*," and "*the Catholic Religion*?"

2. Compare the statements of the Athanasian Creed with reference to Our Lord's Incarnation with those found in the Apostles' and Nicene Creeds, and in Article II.

3. Make a list of the heresies with reference to the Holy Trinity which are referred to in the Athanasian Creed. Quote the clause in which each is referred to, and cite texts of Holy Scripture confuting each heresy.

4. Make a list of the heresies on the subject of Our Lord's Incarnation which are referred to in the Athanasian Creed. Quote the statements of the Creed referring to each, and cite passages of Holy Scripture in support of these statements.

¹ The foregoing Questions are adapted from those set in recent years at the Annual Examination of Church of England Training Colleges in Religious Knowledge.

5. Quote the "warning clauses" of the Creed. Show how some of these are modified by a reference to the Latin original. Give scriptural proof in support of each statement, and defend these clauses from the imputation of "uncharitableness."

6. What phrase of the Athanasian Creed implies the doctrine of Our Lord's Atonement? Compare the statements of this doctrine found in the Nicene Creed and in Article II., and give scriptural proofs.

7. Give the context of the following phrases; state the doctrines of the Faith to which they severally refer, and the heresies to which they are severally opposed:—

(a) "*Confounding the Persons.*"

(b) "*Unity of Person.*"

(c) "*Confusion of Substance.*"

(d) "*Dividing the Substance.*"

8. Define the words *Person* and *Substance*, and write a note on the employment of these terms in the Athanasian Creed.

9. How are the Persons of the Holy Trinity distinguished from each other? Give scriptural proofs of the Personality and Divinity of the Holy Ghost, and of His Procession from the Father and the Son.

10. Explain the following, with reference to the context:—

(a) "*Born in the world.*"

(b) "*Shall give account for their own works.*"

(c) "*Believe rightly.*"

(d) "*Of a reasonable soul and human flesh subsisting.*"

(e) "*Such as the Father is, such is the Son, and such is the Holy Ghost.*"

11. What illustration is given in the Creed of the union of the two Natures in the one Person of our Blessed Lord? Show how far it serves its purpose as an illustration of "the mystery of the holy Incarnation."

12. In what respect is Our Lord said to be "*equal to the Father,*" and in what respect "*inferior to the Father?*" Give scriptural proofs of both statements.

13. Explain the meaning of the statement that Our Blessed Lord *descended into hell*; and give scriptural proofs.

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